the Alliance Weekly

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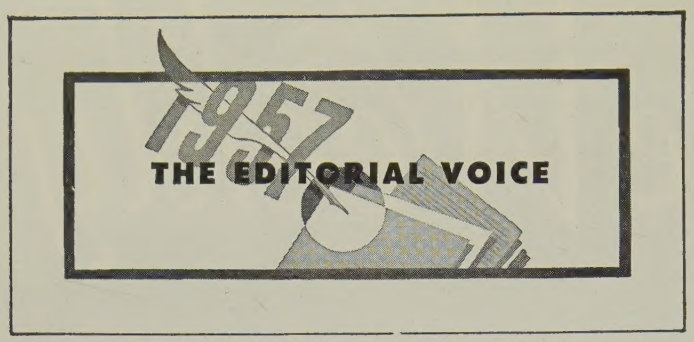
In this issue

THE HISTORIC CHRISTIAN FAITH *and* SEVENTH-DAY ADVENTISM

By Rev. Gordon H. Girod



THE SOVEREIGNTY OF TRUTH

1. *The Lovers of Truth Are Few*

Almost everywhere it is assumed that people are seeking truth, that society is literally swarming with dedicated truth seekers.

Colleges and universities are forever releasing promotional material with pictures of strong young men and beautiful girls walking side by side into the sunrise with rays of ethereal light illuminating their upturned faces; the idea being, one would gather, that those who enter our halls of higher learning are one and all burning with desire to walk in the way of philosophers and sages, if not indeed in the way of prophets and apostles, or even of martyrs if God so wills.

This fallacy is obviously maintained by our educators for the time the student remains within the ivied walls, for the baccalaureate orator chosen to do the honors at graduation is almost always one who will go along with the pleasant deception and assure the innocent graduate that after years of searching for the fountain of all wisdom he has at last found it and is now prepared to go out along with his fellow graduates to "build a better and a finer world."

Why this kind of pabulum is swallowed so eagerly by the outgoing students and by their smiling and misty-eyed parents can be understood only when we remember that people like to hear what they want to hear and at a time like that they are not willing to spoil the pleasure of it by checking on the accuracy of anything they are told.

The fact is that men have never in any numbers sought after truth. If we may judge people's interests by their deeds, then of the young men and women who stream forth from our halls of learning each year the vast majority have no more than a passing and academic interest in truth. They go to college not to satisfy a yearning to discover truth, but to improve their social standing and increase their earning power. These motives are not necessarily to be despised; but they should be known for what they are, and not hidden beneath a pink cloud of specious idealism.

What are people actually seeking? Of course they seek satisfaction for the basic urges such as hunger, sex and social companionship; but beyond these what? Certainly for nothing as high and noble as truth.

Ask the average American what he wants from life and if he is candid he will tell you he wants success in his chosen field; and he wants success both for th prestige it brings him and for the financial security affords. And why does he want financial security? guarantee him against the loss of comforts, luxuries an pleasures, which he believes are rightfully his as a pa of his American heritage. The ominous thing abo all this is that *everything he wants can be bought wi money.* It would be hard to think of an indictment mo terrible than that.

The notion that the world is full of truth seekers comes stronger as we approach the church and ming with religious persons. The liberal and humanis churches bear down especially hard on this point, th ministers constantly flattering their listeners that th are engaged in a heroic quest for the truth. That a fe hundred persons will gather in an air-conditioned buil ing once a week to sit on cushioned pews and listen good music appears to be enough to satisfy the to easily satisfied minister that his congregation is com posed of crusaders of the first water.

Either to avoid embarrassment or because he is m sure of his own beliefs the said liberal minister is usual careful to avoid definitions, so no one knows exactly wh it is he is supposed to be looking for. But it gives tremendous lift to a man's self-respect to think of hi self, if only briefly and once a week, as a lofty ideal searching for truth, a kind of cosmic prospector diggi for gold among the hills of God. If his wife fails recognize him by that description it really doesn't matt for no one takes the whole thing very seriously anyw But it is a relief from the grind of business, traffic a taxes.

The world is full of seekers, true enough, and th gravitate quite naturally toward the church. Seek after peace of mind are plentiful enough to keep t printing presses busy; seekers after physical hea are always with us in sufficient numbers to make c leading faith healers comfortably rich; seekers aft success and safety are legion, as our popular religio leaders know too well. But real seekers after truth a almost as rare as albino deer. And here is why:

Truth is a glorious but hard master. It makes mo demands upon us. It claims the sovereign right to cont us, to strip us, even to slay us as it chooses. Truth w never stoop to be a servant but requires that all m serve it. It never flatters men and never compromis with them. It demands all or nothing and refuses to used or patronized. It will be all in all or it will wit draw into silence.

It was Christ who capitalized truth and revealed th it was not an "it" at all but a Being with all the attribut of personality. "I am the Truth," He said, and follow truth straight to the cross.

The truth seeker must follow Him there; and th is the reason few men seek truth.

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God is so good that He only awaits our desire to ov whelm us with the gift of Himself.—FÉNELON.

The Historic Christian Faith

and

Seventh-day Adventism

By REV. GORDON H. GIROD

Have the Adventists repudiated the doctrinal position of their founder and other leaders?

A GENERATION ago no one raised ıe question of whether Seventh-day dventism was to be regarded as a art of the Christian family of ıurches. Common opinion in all ecognized branches of the Christian hurch held that Seventh-day Adentism was a "cult," a "sect," someıing less than or other than Chrisan. That this view had validity seen in the fact that the current ea of Seventh-day Adventist leaders r recognition as evangelical Chrisans is based upon a denial of many the views formerly held by all dventists and still held by many them.

Within the past year (1956-57) ı interesting movement has deloped, designed to demonstrate at Seventh-day Adventism does old the basic doctrines of the gospel id, therefore, should be viewed as ı acceptable branch of the Chrisın Church. Three religious periodils, *Eternity, Our Hope,* and *Chrisn Life,* have espoused this view. l freely admit that Seventh-day Adntism propagates several doctrines hich are at variance with the storic Christian faith, but, say the thors and editors, such doctrines e not of a fundamental character d should not be used to exıde Seventh-day Adventism from e evangelical Christian family of urches.

The issue raised is not whether venth-day Adventism differs from e historic Christian faith in many rticulars; that is admitted. The issue is whether the differences of Seventh-day Adventism are of such nature as to deny the heart of the gospel. This is the question we shall seek to answer.

Before we can discuss specific issues we must deal with the question of sources and information. Can we accept the writings of Seventh-day Adventist people at their face value, especially the writings of their "prophetess," Ellen G. White? Or are we to understand that current Adventist leaders have repudiated the position laid down by Mrs. White and others?

Neither the act nor the intent of repudiation exists if we are to believe *Signs of the Times,* an official Seventh-day Adventist publication. In the issue of October 2, 1956, is an article headed "Adventists Vindicated." A portion follows: "One of the most epoch-making events in recent church history is the publication of an article on Seventh-day Adventists in the September issue of *Eternity.* . . . They [Seventh-day Adventists] have . . . endured a century of slander. Now at last vindication has come." The same doctrinal position which Seventh-day Adventism has espoused for a century has now, they say, been vindicated. There is no hint of repudiation; rather, the century-old doctrinal positions have been "vindicated." We assume, therefore, that we are justified in researching Seventh-day Adventist documents and publications, rather than accepting the verbal explanation of some current Seventh-day Adventist spokesmen.

The most easily discernible point of contrast with the historic Christian faith is at the point of the Sabbath. Is the first day of the week, the Lord's Day, the proper Christian Sabbath? From the day of resurrection to the present the first day of the week has been so observed by historic Christendom (John 20:1, 19, 26; Acts 2:14, 41; 20:6, 7; 1 Cor. 16:2; Rev. 1:10). Such also is the testimony of the apostolic fathers. Justin Martyr wrote, "Sunday is the day upon which we all hold our communion assembly, . . . all who live in cities or in the country gather together in one place, and the memories of the Apostles, or the writings of the prophets are read . . ."

Seventh-day Adventism insists, on the other hand, that the seventh day continues to be the proper Sabbath. This contention arises from a professed vision on the part of Mrs. Ellen G. White. We do not desire or believe it necessary to engage in argument *ad hominem,* yet we feel that the actual facts require that we should take note of Mrs. White's medical record. D. M. Canright, in his book *Seventh-day Adventism Renounced,* declares that by actual medical record Mrs. White suffered

Mr. Girod is pastor of the Hope Reformed Church in Chicago, Ill. We are indebted to "The Church Herald" for permission to reprint this article.

a severe injury as a child, and that this injury may well account for her professed "visions" in later life.

However that may be, Mrs. White professed to have a vision in which she saw the two tables of the Law. A light shone down from heaven upon the tables of the Law, and the focus of its beam lay upon the fourth commandment. From this vision Mrs. White concluded that the fourth commandment must be observed above all others.

Her emphasis upon this contention may be seen from the fact that Seventh-day Adventism holds that "the sign or seal of God is revealed in the observance of the seventh-day Sabbath. . . . The mark of the beast is the opposite of this, the observance of the first day of the week" *(Testimonies for the Churches,* Vol. VIII, p. 117).

The basic issue lies much deeper than the question of which day of the week ought to be kept as the Christian Sabbath. The crux of the matter is whether the keeping of the seventh day is to be regarded as essential to salvation. Mrs. White answers this question in her book, *The Great Controversy Between Christ and Satan* (p. 506) as follows, "The Sabbath will be the great test of loyalty. . . . When the final test shall be brought to bear upon men, the line of distinction will be drawn between those who serve God and those who serve Him not."

It is just that simple; in the final judgment the line of distinction will be drawn between those who keep the seventh-day Sabbath and those who do not. To keep the seventh-day Sabbath is to receive the seal of God; to keep the first-day Sabbath is to receive the mark of the beast. This can mean but one thing: salvation is dependent, not upon faith in Christ, but upon the works of the Law.

Certain current Seventh-day Adventist leaders deny this charge of legalism; but permit a trite truism: actions speak louder than words. Nothing in current Adventist practice indicates a change in attitude. The keeping of the seventh-day Sabbath is demanded of members in spite of loss of employment, loss of income, and the stigma, such as it may be, of a group set apart from the society in which they dwell by their emphasis upon the seventh day. All this is understandable if the keeping of the seventh day is essential to salvation, but it makes no sense at all if Seventh-day Adventism has changed its views on the keeping of the seventh day.

Nor is this all. More than one local community, and very recently, has discovered that Seventh-day Adventism is the mortal enemy of the Christian Sabbath. When in any locality the issue of laws limiting commercial activities on the Lord' Day arises, the Seventh-day Ad ventists will be found in violent op position to such laws.

Any analyst of Seventh-day Ad ventism must face this decision Shall one accept at face value th verbal proclamations of certai Seventh-day Adventist leaders o shall one place greater weight upo their religious practices? Thoug they profess belief in salvation b grace through faith in Jesus Chris their practice continues to be tha of the legalism of the Pharisees.

We have sought to demonstra the clear implication of the seventh day view, i.e., that salvation is b the works of the Law rather tha by grace through faith in Jesu Christ. Since this is the case on may suspect that Seventh-day Ad ventism would hold other unscriptu al views concerning Christ and th atoning death of the cross. They d

The manner of salvation: Th Word of God declares, "Believe o the Lord Jesus Christ, and thou sha be saved" (Acts 16:31). But Seventh day Adventism declares, "Jesus ha purchased redemption for us. It ours, but we are placed here o probation to see if we will pro worthy of eternal life" *(Testimonie for the Church,* Vol. I, p. 199). W are told further that the "dangero error is, that belief in Christ releas men from keeping the law of Go

(Continued on page

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Quotes from Our Contemporaries

The purifying influence of the return of Christ is discussed by R. A. KERBY in *The Free Methodist:*

"God would be glorified and His Spirit more frequently outpoured upon us if, while clinging to the holiness teaching of the New Testament, we would more vigorously proclaim the return of the Lord. Many would be stirred up to seek holiness of heart if they were brought to see that this experience is necessary if they are to 'have confidence, and not be ashamed before him at his coming.'"

Christian maturity and prayer are inseparable, according to ARMIN R. GESSWEIN in *The Sunday School Times:*

"How far along are we with Christ? How large is our development? Our growth? Our stature? Our Christian maturity? This is shown by our prayer life. . . . We are no further along with Christ than we are in our praying. Prayer, for the Christian, is a life. We should speak of the PRAYER LIFE. *That is the exact measure of our spiritual growth."*

A Trinity of Prayer

"Ask . . . seek . . . knock."—MATTHEW 7:7.

By DR. HERBERT C. LOCKYER

N this trinity of prayer, Jesus taught is disciples the necessity of fervency s they approached the Mercy Seat. [e did not give them three kinds of rayer, but three degrees of the esire of praying hearts. If our first ntreaty is not responded to, we must o on and on until asking becomes n agony and our Spirit-inspired rayers are answered. Such praying n the Spirit is never easy. Prayer nat costs little means little in bless-ng.

Let us look at these three degrees f prayer-fervency. In the asking we ave the *privilege* of prayer. How ood of God to allow us to converse ith him. We come asking, for we e so dependent upon Him.

In the seeking we have the *passion* f prayer. Like the woman with her st piece of silver, we seek until 'e find. Our heavenly Merchantman as vast treasures for us to dis-over.

In the knocking we have the *erseverance* of prayer. We must ot let Him go until He blesses us. /hile it is true that we are not heard r our much speaking, yet we must arn how to pray on until, like aniel, we pray through.

ASK. Doubtless you have observed nat, used as an acrostic, the word ells out our trinity: Ask, Seek, nock. How kind of God to permit s to come before Him. "What a rivilege to carry everything to God t prayer." Because we are totally ependent upon Him, we must ever me humbly before Him to present ir needs. Jesus reminded His dis-ples that there is a lot of useless king. Our heavenly Father knows hat things we have need of *before* we ask Him. Then why waste breath asking God for what He already knows we require?

We must never come before Him asking as if we had every right to His provision. We deserve nothing from the Lord. We can never merit His bounty. All we receive, in response to our appeal, becomes ours wholly because of divine grace. Further, we never ask in vain if what we pray for is in harmony with His will. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5:14). And because we come to a God who is so great, let us never hesitate to present great petitions. "Ask, and ye shall receive."

SEEK. To seek implies a treasure awaiting discovery. In the early days of this nation's history, when the news came that there was gold in the west, what a rush and search there was to gather fortune! With passion and determination men sought and sought for the precious metal, many of them dying in the attempt. As for ourselves, we are not only beggars asking alms, but ardent searchers for a treasure in the skies that never eludes constant seekers. If we truly seek, Christ said we shall find. We never seek Him in vain. He is to be found of all those who in all sincerity desire His best.

The world is full of seekers. Alas, the vast majority are searching in wrong directions! Solomon said, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." With what result? "All is vanity." How different it is with those who seek the Lord with all their heart! Theirs is never a mirage in the desert. If, when they ask, the door of heaven with all its treasures does not immediately open, they then seek. This is the importunity that so few of us practice. We do not continue in prayer. We ask but fail to seek, and thereby miss the precious gifts of God.

KNOCK. This last degree of fervency in prayer does not imply that God is unwilling to hear us and that we must plead and urge and coerce Him into granting what we earnestly desire. He is more willing to give than we are to receive. But Jesus emphasized the necessity of perseverance. He then illustrated this perseverance by telling the story of a friend who wanted bread for another friend and whose persistence gained all he required. Because of his "importunity" he gained his end. The same thought was in the mind of Christ when He told the parable of the widow and the judge. At first, the judge was indifferent to the woman's cry for help. He came to say, however, "I will avenge her, lest by her *continual coming* she weary me."

We do not come to an unjust judge or unwilling friend, but to One who longs to bless us. Yet perseverance in prayer is a proof of sincerity. Our knees have been called heaven's knockers, and we must knock and knock, and the door opens, as Christ said it would. He does not treat man as man treats Him. We knock at His door and it opens. But His cry is, "Behold, I stand at the door, and knock," and the tragedy is that so many keep the heart's door shut against Him. ◆ ◆ ◆

The Pattern of Authority, by Bernard Ramm. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 117 pages, $1.50.

The Pattern of Authority deals with the problem and principle of authority as embodied in the seat of authority for Protestants, the Sacred Scriptures. A penetrating critique of competitive systems such as Roman Catholicism, religious modernism and neo-orthodoxy (most trenchant) is undertaken. The Bible as the objective Word of God and the validity of subjective Christian experience are upheld. Those who have felt obliged to question Ramm's allegiance to the Scriptures previously should have their doubts and fears removed by this forthright declaration of faith.—JOHN F. GATES.

Investing Your Life, by W. J. Werning. Zondervan Publishing House (1956), Grand Rapids, Mich. 92 pages, 75 cents (paperback).

An excellent booklet by the Assistant Stewardship Counsellor of the Lutheran Church, Missouri Synod, on lay responsibility in the service of the church, this lays the foundation for the discussion of the New Testament concept of stewardship. The author earnestly insists that nothing is farther from the truth than the notion that the pastor has been "hired" to do the work. Instead, the "pastor has been called to guide and counsel the members of Christ's church in His work, not to do the work for the members. . . . The church is not a resting house for the saints, but a training center for service." It is pointed out that too many church members are bleacher fans. They are challenged to get out of the balcony and into the arena.

The author does not advocate lay activity in the power of the flesh. He sums up the dynamic of service thus: "Calvary creates the worker—Pentecost *empowers* him."

The many areas of church work which offer an opportunity for service are mentioned, but several forms are stressed by detailed analysis: investment of time, witnessing for Christ, investing money, and giving oneself completely to Christ.—S. A. WITMER.

Glory Awaits Me, by William Goulooze. Baker Book House (1956), Grand Rapids, Mich. 112 pages, $2.00.

Three times the Lord permitted William Goulooze, a godly pastor, to suffer long periods of illness with cancer. During these times he was able to comfort the sorrowing and the suffering as he could not have done in robust health, and he wrote several books on Christian victory in suffering. Not long before his death he wrote *Glory Awaits Me,* revealing his very human fears and the solace that was given him, and thoughts on funerals and memorials as well as the glory of going to be with Christ.

Those who face the same prospect that faced this author and those whose loved ones are seriously ill should find comfort here. There are, however, many Christians in good health who need to get over their morbid fear of thinking of death. The body very naturally shrinks from pain, but the spirit that loves God longs for the perfect union with Him that can come only when all traces of sin and selfishness are taken away. If we have not this love we should seek it now, not at the moment of death.

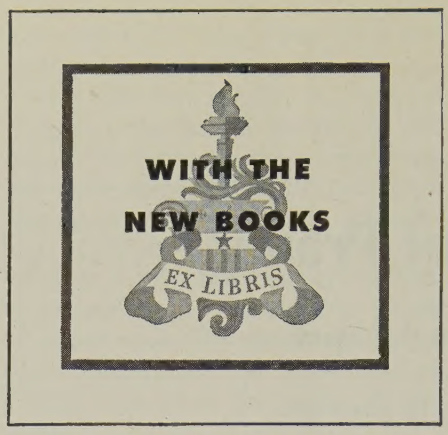
This book should be read, too, by those who, like Job's comforters, are confident when others are ill that sickness is always a special judgment and indicates something lacking in the faith of the sick one. When the disciples made a similar error about the man born blind, Jesus told them that the blindness came "that the works of God should be made manifest in him." When the Lord permits suffering we should search our hearts, as always. But we are also to look for the good which He has promised shall come from *all things* for those who love Him. —HELEN SIGRIST.

Thou Art My Portion, by S. Franklin Logsdon. Zondervan Publishing House (1956), Grand Rapids, Mich. 121 pages, $2.00.

An excellent devotional work that should bring spiritual enrichment to every reader. The author sees in Psalm 119 the spiritual biography of a man who climbs from the lower levels of experience to the heights of faith's realization. Dr. Logsdon says in the preface, "The theme develops with striking vividness, making this portion of the sacred Scriptures, we believe, the most comprehensive treatise on the matter of the victorious life to be found in the whole of the Bible."

It is significant that profound lessons on the deeper Christian life should be imbedded in Psalm 119, the psalm that extols the Word of God. The relation between conformity to the Word and spiritual victory should be obvious. "Thy word have I hid in mine heart, that I might not sin against thee." But in some "holiness" circles there has been such lopsided emphasis on experience that there has been little time to saturate the mind and heart with the life-giving Word.

In the chapter "Hope Lies in the Skies" Dr. Logsdon points up the critical need of obedience to the Word of God: "We may go forward in meetings, join the most spiritual church, do personal work, and testify freely, but if we do not have a heart longing to keep God's precepts diligently, we utterly have missed the simple but profound truth of full surrender. . . . In so far as we know, this Psalmist had never witnessed a miracle nor heard a parable on the deeper life, nor had he such an experience as the Emmaus sojourners in talking with the Lord, but he had heard a heaven-sent message. It revealed to him that God blesses those who walk in the way of the undefiled, those who seek the Lord with their whole heart. It stirred his soul and filled his thoughts. It created a hunger and thirst after righteousness." —S. A. WITMER.



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Books in Brief

Certainties for Today, by Lehman Strauss. Loizeaux Brothers (1956), New York, N. Y. 182 pages, $2.50.

The sixteen discourses in this book appeared originally in *Our Hope.* They range from such subjects as Eternal Security to the Restoration of Israel. An important doctrine often underemphasized by fundamentalists, the present ministry of Christ as the King-Priest, is well presented in the chapter on "Jesus Christ—Where Is He Now?"

The Day of Salvation, by Oswald J. Smith. Marshall, Morgan & Scott (1955), London. 127 pages, $1.00.

A collection of sixteen messages in the usual clear, forceful style of Dr. Smith. It includes two prize-winning sermons in *Sword of the Lord* contests, "When the Harvest is Past" and "Five Things You Ought to Know." Here will be found the salient points of Dr. Smith's ministry, both in the cardinal truths of the gospel and the principles of effective evangelism.

DAVID R. ENLOW, Editor

T HOME

re drills urged for churches, Sunday schools: Fire drills churches and Sunday schools to prevent panic in case emergency were urged at Dallas, Tex., by Inspector F. Dunaway, of the Dallas Fire Department. He spoke "Fire and Panic Prevention" at the second Inter-nominational Conference on Church Management, onsored by the National Association of Church Business lministrators.

●

thedral honors founders of Methodism: Three stained ass windows, honoring John Wesley, founder of ethodism, his brother, Charles, famous hymn writer, d their mother, Susannah Wesley, were dedicated at Washington (D. C.) Cathedral (Protestant Episco-l). The windows are the gift of Chaplain (Capt.) bert N. Stretch, USN (Protestant Episcopal), and his er, Miss Florence Stretch, a prominent Methodist woman of Washington, D. C.

●

VF cancels German choir's appearance: The Lutheran orld Federation has been forced to cancel an appear-ce by the world-famed St. Thomas Boys' Choir at the VF assembly in Minneapolis, Minn., August 15-25. e reason: Communist government authorities in East rmany took no action on applications for exit per-ts for the choir. The sixty-six-voice choir, formed in 2 and once directed by Johann Sebastian Bach, was eduled to present concerts in twelve American cities well as sing at the assembly in Minneapolis.

●

major differences settled in Lutheran merger: The t union committee of three Lutheran denominations eduled to merge in 1960 has settled all remaining jor points of difference. Only procedural details are to be ironed out for the union of the American, angelical and the United Evangelical Lutheran urches, according to Dr. Edward Schramm, Columbus, io. He is editor of the *Lutheran Standard*, ALC olication.

ROAD

port on Anglican-Methodist conversations: Conversa-ns on closer relations between the Church of England d the Methodist Church are "proceeding amicably," ording to a report presented at the annual meeting in Nottingham, England, of the Methodist Conference of Great Britain. The report was submitted by Rev. Rupert Davies, of the Faith and Order Committee, who said they hoped to issue an interim statement next year.

●

Laity described as church's "frozen capital": Greater lay coöperation in all fields of church life was urged at Kassel, Germany, by Rev. Hans-Ruedi Weber, of the World Council of Churches' department of the laity. He spoke at a meeting of the World Council of YMCAs which was set up at Paris in 1955 as a permanent body with full and continuing executive powers. Mr. Weber described the laity as the "frozen capital" of the church and said there can be no active parish life "so long as this capital lies idle."

●

Enrollment increases in Christian schools: The Union Biblical Seminary at Yeotmal, India, reports that ninety-seven students have already been accepted for the new year and fifty-four applicants have had to be refused because of lack of space and funds. The seminary, a coöperative project of sixteen mission boards, is the second largest theological seminary in India. . . . The Formosa Christian College, founded by Dr. James Graham and opened two years ago, now has a student body of more than six hundred, with hundreds being turned away for lack of room.

PEOPLE

Dr. S A. Witmer resigns to direct AABIBC program: Dr. S. A. Witmer will resign his position as president of Fort Wayne Bible College to become Executive Secretary of the Accrediting Association of Bible Institutes and Bible Colleges, it has been announced by the college's governing board. According to J. Francis Chase, Chicago, chairman of the board, the resignation will become effective January 1, 1958.

THE PRESS

"Presbyterian Life" attains 1,000,000 circulation: *Presbyterian Life,* official biweekly of the Presbyterian Church in the U. S. A., has reached a circulation of 1,000,000, it was announced in Philadelphia by Dr. Robert H. Heinze, its associate general manager. Robert J. Cadigan, of Swarthmore, Pa., has been the magazine's editor and general manager since the first issue was published February 14, 1948, with a circulation of 69,000.

●

Israel seeks to photograph Russian Bible text: The Israeli Government has started negotiations with the Soviet Union for permission to photograph ancient Biblical texts in Russia. The manuscripts, for the most part parchments, are written in Hebrew and are considered by scholars to be not only extremely rare but vital to the study of the Bible. An official request has been made for permission for a team of Israeli Biblical scholars to visit Russia to photograph the documents.

Dr. George D. Strohm
President,
St. Paul Bible Institute

WELDON B. BLACKFORD, Editor

Introducing AYFers to St. Paul Bible Institute

St. Paul and Your Future

By DR. GEORGE D. STROHM, *President*

Based upon the proposition that God has "prepared places for prepared people" the St. Paul Bible Institute is engaged in a program of preparing capable young people for their future.

Your future is yours. Your consecration to Christ and your decisions of today will, to a great degree, determine your success and service to God tomorrow, for tomorrow is your future. Youth today are planning, deciding and looking forward to tomorrow. Today the fields of science, industry and education need and are looking for youth with ability and willingness to be trained. They are assured a brilliant future. The need for well-trained, capable and spiritual Christian leaders was never as great as it is today. The Lord of the harvest is seeking separated, consecrated and totally committed young people who will definitely and wholeheartedly say, "Here am I, Lord, send me." He offers unparalleled opportunities and a glorious future.

The need today for young people who definitely know they are separated unto God and called to full-time Christian service is urgent. A bishop at a recent ordination service said, "Tonight we are ordaining five young men. These are only replacements. To meet our need we should be ordaining one hundred and five." Another large organization has set their goal this year at 1,200 men for the ministry.

Have you considered our missionary need of today? At the Omaha Council our Society set a goal of 1,000 missionaries on the field by 1960. Last year 103 new missionaries sailed. But this means that we must have an average of seventy-five qualified accepted candidates ready to sail each year. This year all of our official Alliance schools did not even graduate this quota of missionary majors.

Have you put Christian education in your future? This is a new day for Christian education. With increasing demand for elementary and high school teachers there is also the tremendous need not only for Christian education teachers but especially for well-equipped leaders with the know-how to direct our fast moving program in Christian education. The many splendid Christian education buildings that are being erected will demand well-trained directors.

All of this indicates there are unlimited opportunities and a place of Christian service in your future.

During the past forty years the St. Paul Bible Institute has acquired a reputation for producing spiritual leaders. St. Paul's courses of study, its excellent faculty, its cordial campus and atmosphere and many other distinctive qualities have made it a school that has stood distinguished in its training of young people for world service. Throug the years we at St. Paul have en deavored to keep abreast with th type of training required to mee changing times. Two years ag through our self-study program an surveys, particularly in the depar ments of Bible and Theology, Mi sions and Christian Education, w became aware of the type of produ and the nature of training an equipment that these fields wou require in the future, and the eve increasing demand for this produc Today this demand is upon us. Th opportunities are here.

Realizing that many young peop today, either in high school or graduation, are undecided concer ing their specific future ministry, th the St. Paul Bible Institute offe two years of general educatio These two years give an opport nity to secure a basic general ed cation plus Bible subjects. Throug Christian counseling most studen during this time not only find th will of God, but often hear the ca of God to the place He is preparin for them.

For the young man who has be called to the ministry there follow two years of training leading to Bachelor of Arts in Bible; or to th one who has heard the call to th mission field, a Bachelor of Scien in Missions; also, for that stude who is called to the American pul or to the mission field, a three-ye upper division course leading to Bachelor of Theology degree.

The Christian Education depa ment offers two excellent degr courses. The Bachelor of Religio Education degree is a four-year pr gram. A very popular course is combination of Christian Educati and Music. This is a Christian Ed cation major with a Music minor.

St. Paul's music department offe three bachelor of music degree Bachelor of Music in Applied Mus Bachelor of Music in Church Mus and Bachelor of Music in Chur Music with Christian Education.

In addition to the degree cours the three-year General Diplo Course and the two-year Christi Worker's Course are offered.

St. Paul is prepared and stan ready to assist in your preparati for your future.

True Faith Makes a Difference

By ANNA E. LeROY, *Indonesia*

What a difference one or two Christians can make in a village! Patik Djambi, his wife, his daughter and one other girl are the only Christians in the village of Kenduak. Their light shines brightly amid the drunkenness and revelry prevalent among those professing Catholicism.

In West Kalimantan (Borneo) the Roman Church has spread rapidly since the war. Miss Lela Pierce and I made a twenty-six-day trip. We spent the week ends ministering in our church centers. On week nights we held meetings in twelve outlying villages, besides making short visits to several other villages. On this trip we found adherents to Roman Catholicism in every village, and some villages are entirely Catholic. The priest visits once a month, selling rosaries and other articles of worship. The profession of Christianity which these villagers have made has not altered their lives. They know nothing of the new birth and the old ways that they followed as pagans are still the rule.

In one village the chief, himself a Catholic, welcomed us. There is only one Christian family in this village. One of its younger members, Merdan, studied for a while in the Bible school but is now detained at home to care for his aged parents. The chief sent Merdan on a two-hour trip to purchase food so that he could spread a meal for us. The entire village attended the meeting that night and the people gave close attention as we presented the gospel message.

The journey to the Silo church center was the roughest of the trip. In some places we had to wade in water shoulder deep. At flooded rivers we crossed on the insecure footing afforded by loose logs. On our last week end there Mr. Rankin and Mr. Lombok joined us. They baptized three men, one of whom was very old. He had been waiting many years for this opportunity.

The chief elder in one of the large villages near Silo church is bold in his witness for the Lord. He has covered the outside walls of his house with pictures taken from Sunday school rolls. These depict the life of Christ. He has been alone in his stand for many years. At one time there was a large group of people who professed salvation and were ready for baptism, but no one was able to go and baptize them. Later they grew indifferent and went back into sin. There is a large Catholic church in that village with a resident teacher. The Christian chief should be remembered in prayer that his testimony will bear fruit.

In the Peniel church area ten persons came to the Lord. Although it was a busy time, the chief elder left his work in the fields to assist us during the four days we were there. Practically all the people in a nearby village, Sungai Babi, are professing Christians, but they had grown cold and rarely attended services. Since our visit they regularly meet with the Christians in Peniel and welcome the pastor when he visits them. One family which had already paid one hundred rupias to the priest has joined the church.

A former Bible school student who was in a backslidden state and had married a Catholic girl returned to the Lord. His brother, also backslidden, accompanied him. The wives of these men expressed their purpose to believe too. Neither of these young women understands much of the way of salvation but their hearts are open. They need prayer.

We returned from the trip weary in body but rejoicing in the evidences of revival we had seen. In one area we visited, a trio of village chiefs sang "Come, Thou Fount of Every Blessing." The hymn was not easily recognizable, but to us it was beautiful.

The Work of Their Own Hands

By REV. JOHN BECHTEL, *Hong Kong*

Forty years ago an epidemic of plague was supposed to have been halted through the powerful offices of the god Yuan Din Dai, and as they have done ever since that time the inhabitants of Cheung Chau Island again observed the annual festival of "bun-hills" during the first part of May. Throughout the festival, which lasts for four or five days, the devotees of Yuan Din Dai show their devotion by abstaining from the eating of fish or meat. The big meat and fish market, usually a scene of great activity, was deserted during the festival.

Baitani (Bethany) church at Belitang, West Kalimantan

G. V. CHAPMAN

Standing in the midst of the milling throngs of worshipers, I was reminded of the words of Isaiah, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." This was literally true in Cheung Chau, for mammoth altars, decorated with banners and ornaments of all kinds, had been erected, as well as metal burners where incense, wax candles and paper money or clothing were offered to the gods.

Under one special bamboo shed three idols, representing the "gods of the earth, the sea, and the spirit," towered twenty to thirty feet above the worshipers who milled around with burning joss sticks or presented their children to the gods by passing them beneath the foot of one of them. Mothers and fond grandmothers evidently travel great distances to dedicate the infants to the deities. The accompanying photograph shows one of the huge idols.

The special feature of the festival, which is observed for the salvation of lonely souls and the avoidance of calamity, is the number of tall "bun-hills" that are erected in the form of inverted cones. It was estimated by one newspaper that 30,000 pink and white buns are used in these towers which reach a height of forty feet. The photograph gives a close-up view of these buns.

Devotees of Yuan Din Dai believe that these buns are blessed by him and will cure any disease that might come during the year. On the last night of the festival, at a given signal, a mad rush is made in the direction of the "bun-hills" and hundreds of worshipers vie with one another to get as many buns as possible to take home as protection against disease and calamity.

A colorful procession, which wends its way slowly through the narrow, crowded streets, is a picturesque angle of the festival. Numerous floats, depicting legendary or historical incidents, are carried in the parade.

This year students of the Alliance Seminary on Cheung Chau Island distributed tracts to the worshipers who gathered on the occasion of the festival.

The Ministry of a Missionary Wife

By MRS. T. J. ANDRIANOFF, *Laos*

Many people ask what is expected of a missionary wife. Let me sum it up. She is to be wife, mother, manager of the home, bookkeeper and secretary, as well as a full-time missionary. How can it be done? By sacrificing some of the pleasures folk at home enjoy, such as television, radio, women's clubs, and so on.

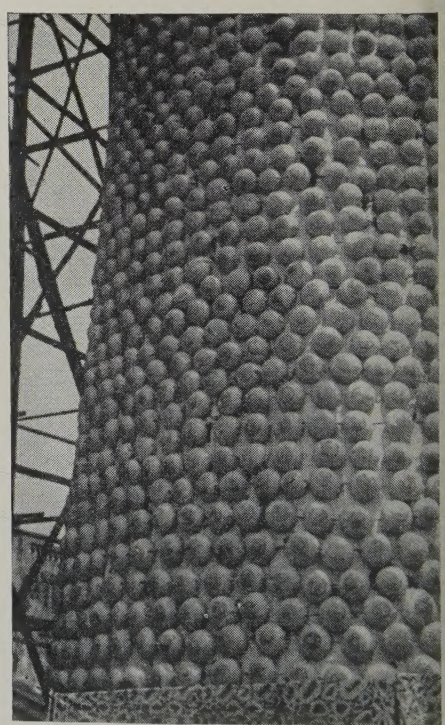
During the past few years my full-time missionary work has been helping my husband teach in the Bible school at Xieng Khouang. Often about 9 A. M., when it is time to dash over to Bible school for class, someone comes with a tropical ulcer which needs treating. Ask him to wait until after class? No, he has a five-hour walk out to his village that day and he is anxious to be on his way. I must take time to treat his ulcer, pray with him and send him on his way with a word of encouragement. In the meantime, ten young men wait in the classroom for "Mother Madame" to come to teach.

Teaching all subjects is a pleasure, but music is the most difficult course. To teach tribesmen our hymns with their ears tuned to a five-note scale is indeed very hard.

The wives of the students are in school with their husbands, but only one of them can read and write. It is impossible for them to take classes with their husbands, so I have taken special time with the women, teaching them basic truths. Often when asked a very simple question, the women will smile sweetly and say, "I do not understand." So the truth is explained all over again, with the same question asked and the same reply given. Is it worth the time and effort? Definitely! These women have learned who Jesus is, why He came to earth and how He can help them in their everyday experiences. They are prepared to help their husbands in the work.

When classes are over my duties are not, for I must return home to face household problems as well. The training of helpers in the home is a big problem for missionary wives, especially when the boy you are training feels sure the dish towel is for his convenience to use as a handkerchief, or that the dish pan makes a good basin in which to wash his feet. Patience is needed, as well as love and understanding.

When you pray, remember to uphold missionary wives in their important ministries on the field.



(Left) One of the gods at the Yuan Din Dai festival on Cheung Chau Island, Hong Kong. Children are held beneath the feet of these gods to avoid sickness. (Right) Thousands of buns are made into "hills" and become prized symbols of protection to the worshipers.

J. BECHTEL

he Uhundunis Are Hearing

v MRS. DONALD GIBBONS, *New Guinea*

t last the Uhunduni people are eginning to hear the gospel in their wn tongue. Our attempts to express the truths of the gospel as yet re faltering. The men from our lission were in the Ilaga Valley only even months before their families rrived and that was two months go.

Last Sunday we held a service in nother section of the valley. On ne way our two daughters (aged wo and four) rode on the shoulders f carriers. They look forward to ich trips as a child at home would a ride in an automobile.

The natives here never build a ail but follow the line of least sistance between two points. Our ath led through gardens and over nces, through villages and through eep, foul-smelling mud, and finally over a rushing mountain river anned by a swinging bridge with footboard only six inches wide. I as as thankful for my sturdy hobailed boots here as I had been in apauku and Moni country.

Ordinarily the tribesmen take arm when they see us entering their llages, but on this trip the children ere always one or two minutes ead. They are so at home with e people that by the time we had rived the villagers were put at ease. me of the people had been to our use and had seen this strange hite woman and children, but hers could only point in amazeent and ask if what they saw was tually a woman. After an exchange greetings and a response to their estion as to where we were going, e would continue on our way.

After two hours we approached r destination. Our party had own quite large, and the men gan to chant and snap their bowrings so that we might make an pressive arrival. The Uhunduni ief of this area knew we were com- g and he had called the people . When we entered the village large group was already seated on e ground, the women on one side d the men on the other. There ere over six hundred people pres- t.

One of the heathen customs of e women is to eat the brains of a dead person. Evidently this custom is repulsive even to the men and is done only in secret. The chief requested very ceremoniously that I take a picture of the audience, saying he thought the camera would "see" which women had been doing this forbidden thing. My husband explained that the camera had no such insight, but we would be glad to take their pictures anyway.

D. GIBBONS

Joyce Gibbons with Uhunduni friends

Widiaibi, a Kapauku chief, spoke to the people. After giving a heartwarming testimony he preached a short sermon. This man has had no schooling of any kind and can't read, but he loves the Lord and has a strong desire to preach to other tribes and people who have never heard. My husband translated the message into Uhunduni as best he could with one of the local men helping him in case he made a serious mistake. The chief spoke of heaven and hell and in closing told the people that there were many white people who would be going to heaven but only a few of "us black ones" were ready. His plea was that many of these tribespeople who are the same as he would follow the Lord and in that day join the white people praising the Lord in heaven together. Some listened and others were only aware of the strange people visiting their village; they must hear many times again. Understanding comes slowly to them.

After the service we remained awhile just to let the people look at us. They were pressing, pushing and poking until one of the leaders evidently felt they weren't being very polite. He made the people form a large circle around us. Then we felt as though we were circus performers in the ring.

After a lunch we started homeward. Both the girls had a nap while riding along. Once while trying to find a footing under the surface of the mud to avoid sinking over my knees, I was reminded of a statement the Kapauku chief made in his sermon: "In heaven there is no mud, sickness, death or war." Only the pigs enjoy the mud we have here; sickness is common, and we were reminded of death as we passed by three places on the path where bodies had been recently cremated and left with a few sticks around the ashes to keep out pigs.

Also we have seen the cruelty of native war since coming into the valley. A party of one hundred and twenty warriors came to attack a certain clan here and before they could flee thirty of their group were killed, seven of them near the airstrip. How wonderful it will be when some of the Uhundunis know the forgiveness of sins and the glorious hope of heaven!

Foreign Briefs

What a wonderful people these "wild" tribespeople can become! The officials have been tremendously impressed with the results of the gospel. The Christians can now live in villages. Among the heathen we have not seen more than three houses at any one place. Two heathen families cannot drink the water of the same stream or source, for they are enemies. They live a life of misery and have long defied government efforts to gather them into villages. We feel that the gospel will do it.—JEAN FUNÉ, *Tribes of Viet Nam.*

Although the Cambodian church is still struggling in its efforts to stand alone, the conference held at Ta Khmau proved to be a time of real blessing. This was the first year they were wholly responsible for the conference, and it was very encouraging to both the Cambodians and the missionaries to see what was accomplished with God's help. With the exception of one day, when the Mission was host to conference, all the expenses were met by the offerings.—*Conference Letter.*

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. W. J. Bauman and son, William, sailed from New York July 28, returning to Colombia for their fourth and fifth terms respectively. They will be stationed at Popayan.

On Furlough

Rev. and Mrs. J. W. Brill arrived in New York July 19 by plane from Indonesia where they have just completed their fourth term of service. Mr. Brill has been chairman of the field, stationed at Bandung.

Mrs. Elizabeth Jackson arrived in New York July 23 by plane from Indonesia where she has just completed her second term of service. She has been teaching in the Bible training school at Long Bia, in the Lower Kayan District in East Kalimantan.

Rev. and Mrs. Gordon F. Larson and children, Marlene, Romaine and Daniel, arrived in New York by plane on July 27 from New Guinea, where they have just completed their first term of service. They were stationed in the Ilaga Valley.

The New Generation

To *Dr. and Mrs. H. J. Arnold,* Union, N. J., a son, Paul Craig, on July 3.

To *Mr. and Mrs. Milton Pierce,* Rutland, Vt., a daughter, Deborah Lee, on July 15.

With the Lord

Mrs. David N. Amstutz, a charter member of The Christian and Missionary Alliance at Orrville, Ohio, went to be with the Lord on July 19 after a long illness. The funeral service was held on July 22 with her pastor, Rev. W. D. Lindsey, presiding and bringing the message. He was assisted by four sons-in-law: Rev. R. P. Turner, who read two favorite passages of Scripture; Rev. John N. Falkenberg, who sang; Dr. Frank B. Stanger, who offered prayer, and Dr. Kenneth C. Fraser, who spoke of Mrs. Amstutz' personal life. A fifth son-in-law, Dr. Charles B. Stokes, and his wife are missionaries in Korea.

In addition to her husband and one son, Dwight Amstutz, an active Alliance layman, Mrs. Amstutz is survived by five daughters: Mrs. Lucille Fraser, Pittsburgh; Mrs. Mardelle Stanger, Collingswood, N. J.; Mrs. Arlene Stokes, Korea; Mrs. Dorothy Falkenberg, Columbus, Ohio, and Mrs. Flossie Turner, Ravenna, Ohio.

Successful Meetings Held at Wildrose, North Dakota

Rev. L. J. Pyne, of the Bureau of Evangelism, held a successful two-week campaign during June at The Alliance Chapel in Wildrose, N. D. Reports the pastor, Mr. Alvin H. Mink, "The clarity and simplicity of Brother Pyne's ministry of the Word proved to be most effective and we had good attendance through the whole campaign."

LUMO Elects

The ninth annual meeting of the Ladies United Missionary Organization of the Northeastern District was held on June 29 at Delta Lake, N. Y. Mrs. Cloyd Hammel, vice-president, presided.

Mrs. L. L. King spoke briefly concerning the M.K.s (missionary kids). Miss Barbara Benjamin, appointee to Ecuador, and Mrs. James Macaw, returning to Congo, enlisted prayer support. Miss Rosalie Fenton, of New Guinea, also spoke.

The officers elected were Mrs. Merle Daugherty, president; vice-president, Mrs. L. L. King; secretary, Mrs. Clement Carpenter, and treasurer, Miss Clara Waterman.

Beaver Valley Women Meet

"Look on the Fields" was the theme for the annual Suncrest Camp Rally of the women's prayer bands of the Beaver Valley, Pa., area when they met on June 27 with good representation. Several fields were considered in a study period and a session of prayer was held. Miss Jane Hamilton, leaving for French West Africa, spoke briefly, and Miss Leona St. John, just returned from New Guinea, depicted vividly the work of that field.

Laymen's Retreat at Beulah Beach

The first Alliance Laymen's Retreat will be held at Beulah Beach, Ohio, August 16 and 17. Mr. Vern SirLouis, first president of the Laymen's Crusade for Missionary Action, Inc., will direct the program, with lay speakers, testimonies, special music and fellowship. The first session begins Friday, August 16, at 8:00 P. M.

For reservations write Vern SirLouis, 10 South Main St., Akron, Ohio.

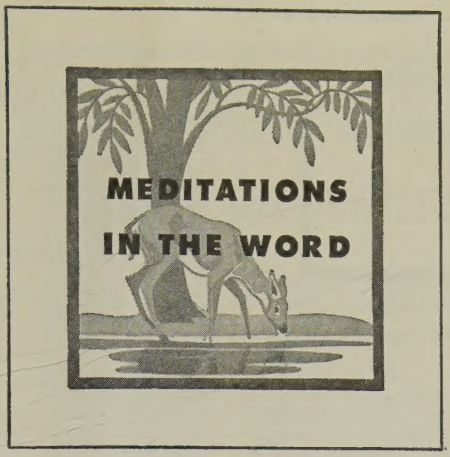
Evangelist to Minister in Southeast

Rev. Joel F. Winkler, evangelist, has just concluded two series of revival meetings at Layland and Millersburg, Ohio. Mr. Winkler writes that his fall schedule includes meetings in the Southwest. Early in 1958 he plans to minister in the Southeastern District where he held pastorates for nearly four years. Pastors of that area are asked to contact him if they desire campaigns. His address is Route 5, Ashland, Ohio.

Revival at Arizona Conference

There was a capacity registration for the annual Bible conference at Pepper-sauce Canyon, Ariz. Seminars were held each day for all ages. The speakers were Rev. E. R. Burnette, evangelist from Napa, Calif., and Rev. H. Raymond Florence, of Belgian Congo. The music was furnished by the Simpson Jubilaires. Rev. R. O. Aikens, camp director, reports that many persons, including some children, were saved and others restored to fellowship with the Lord. Believers were filled with the Holy Spirit and some were healed in answer to prayer. In the concluding service there was a mighty outpouring of the Spirit of God.

Rev. and Mrs. W. J. Bauman and son, Colombia



Compiled by EDITH M. BEYERLE

Sunday

READING—Job 23:9-17.
TEXT—*"He knoweth the way that I take"* (verse 10).

God's Word is not a cast-iron system of theology, proclaiming infallible security for any man irrespective of his own attitude. It is the wise and loving touch of a mother's hand on the side of our spiritual life that needs adjustment, whether it be encouragement to lift us up or admonition and warning to hold us back from presumption and disobedience. It would have been as cruel and unwise to encourage David in the time of his disobedience as to have discouraged Simon Peter when his heart was breaking with remorse and sorrow. The one needed stern rebuke to let him see his sin, and the other needed hope and comfort to reveal to him his Saviour's mercy. Therefore, let us not think it strange if at one time we hear the Holy Scriptures saying, "They shall never perish," . . . and at another time, "If a man abide not in me, he is cast forth as a branch . . ."—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Proverbs 31:10-31.
TEXT—*"Her price is far above rubies"* (verse 10).

Susannah Wesley was the mother of nineteen children. Her husband was a rector in the established Church of England and the salary was always small. The biting sting of poverty was never lifted from that home. . . . She found it necessary to become a schoolteacher, seamstress, nurse, cook, housemaker, comforter and a wise counsellor. And in all of these offices she excelled. Little does the world realize the mighty movements in the earth that have their fountain source in such a love. . . . John Wesley often referred to the holy influence of his mother on his life. To her undying love and devotion and the high ideals which she instilled in his heart while only a lad he attributed whatever success he may have achieved.—THE HERALD.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—John 16:1-11.
TEXT—*"If I depart, I will send him unto you"* (verse 7).

When Fridtjof Nansen started on his arctic expedition he took with him a carrier pigeon, strong and fleet of wing. After two years in the desolation of the Arctic regions he one day wrote a little message and tied it under the pigeon's wing and let it loose to travel two thousand miles to Norway. What miles, what desolation—not a living creature; ice, snow and death. But he took the trembling little bird and flung her from the ship up into the icy cold. Three circles she made, and then straight as an arrow she shot south—one thousand miles over ice, one thousand miles over the frozen wastes of ocean, and at last she dropped into the lap of the explorer's wife who knew by the arrival of the bird that it was all right in the dark night of the north. So with the coming of the Holy Spirit, the heavenly Dove, the disciples knew that Christ was alive, for His manifest working was proof.—JOYFUL NEWS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Romans 10:8-15.
TEXT—*"How beautiful are the feet of them that preach the gospel"* (verse 15).

The tender light of home behind,
Dark heathen gloom before,
The servants of the Lord go forth
To many a foreign shore:
But the true light that cannot pale
Streams on them from above,
A light divine that shall not fail,
The smile of Him they love.

Christ is the fondly loved "behind,"
Christ is the bright "before,"
Oh, blest are they who start with Him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper, day and night,
And Christ their rich Reward!
—SARAH G. STOCK.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Matthew 11:20-30.
TEXT—*"Learn of me"* (verse 29).

You speak in praise of a liberal education and you consult as to where it is best to be found. . . . Only here, all the time, is the most liberalizing and ennobling and refining and in every way rewarding of all possible studies: and it is as open to the poor as to the rich and to the old as to the young. Here is thought, infinitely the most magnificent; and observation the most inexhaustible; and experience, gathered out of God and out of a man's own soul, out of all time and yet to be gathered out of a coming eternity. Here is meditation, both the sweetest and the most strengthening. Here is the life of prayer on earth and the life of praise in heaven. Here is the chief end of our creation and redemption—God. . . . What an education!—ALEXANDER WHYTE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Isaiah 65:9-16.
TEXT—*"For my people that have sought me"* (verse 10).

To understand the true meaning of this wonderful promise in our text we must turn back to former Scriptures and learn the significance of "Sharon" and "Achor." In Isaiah 33:9 we learn that Sharon was "like a wilderness," even though abundantly productive of wild flowers (35:2). It was an uncultivated area, not grazing land. In Joshua 7:26 we are told that Achan, the "troubler of Israel" who caused the awful defeat in the battle of Ai, was buried at Achor ("trouble"). However much both these places might be considered unsuitable for residence, our Scripture says that both shall be changed into desirable locations for God's people. He can change the most notoriously bad into the most gloriously good for anyone who will seek Him for Himself alone. Nothing creates a problem for the Almighty. The only hindrance is the human heart.—PAMEII.

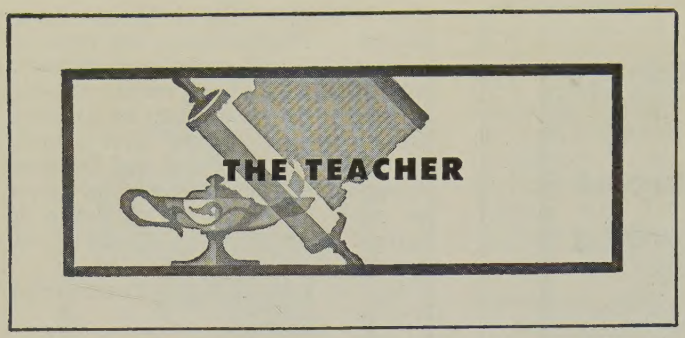
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Proverbs 4:14-27.
TEXT—*"Keep thy heart with all diligence"* (verse 23).

On a farm near my boyhood home stood a grove of tall, stately trees. One night a strong wind swept through the woods. Many of the trees crashed to the ground. Upon investigation those trees were found to be hollow. They were weak within and unsound at the core. Many of us remember the years of depression and the "great crash." We recall that a great number (including church members) went down with that crash, morally and spiritually. When they lost their goods they lost what they had their hearts set upon. Because some allow their hearts to become narrow, their interest in God and spiritual things grows cold. Our Saviour suffered shame, pain and death in order to give us release, forgiveness of sin, joy, peace and eternal life. Eternal peace of mind and contentment of heart may be secured only at the foot of the Saviour's cross.—COVENANT HOME ALTAR.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—AUGUST 25, 1957

Amos: Crusading for Righteousness

Amos 1:1; 6:4-7; 7:10-15

DEVOTIONAL READING—Amos 5:18-24

GOLDEN TEXT—*"Seek good, and not evil, that ye may live."* —Amos 5:14.

BACKGROUND AND LESSON ORIENTATION

Amos, herdsman of Tekoa who lived close to God and nature and hated the worldly, was called by God to a task for which he was notably and naturally qualified. As a prophet of Judah he was sent to prophesy against the Northern Kingdom in Samaria. Suddenly he appeared at Bethel, the royal house of Jeroboam II, and cried out against the moral corruption and pagan idolatry of the nation. He pointed out the sins of king and people until he brought the wrath of the local priests upon his head. The theme of his prophecy is denunciation. The spirit of the book is denunciatory. After pronouncing woes upon the nations around Israel and Judah, he pronounced his woe against them for their failure as God's people. Within the frame of the denunciations there are great promises of deliverance and restoration.

CONTEXTUAL CONSIDERATIONS

One of the key words of Amos is *woe*. The context of the sixth chapter introduces this fearful term used to warn the men who have merited God's wrath upon their heads. Amos shows that the only enduring quality on the earth is righteousness and truth. Those who are complacent in the midst of sin and inequity are therefore guilty and worthy of judgment. History has shown this to be true (6:2). The man who denies this is foolish (6:3-7). The seventh chapter is a calamity of nature related to a divine act of judgment. God's withholding of judgment is not to be regarded as immunity but long-suffering. The plumb line of God's truth shows men the crookedness of their evil acts. There is a point beyond which God cannot go in showing mercy and still retain His holiness and justice in truth and equity.

SIMPLIFIED OUTLINE

1. *The Prophet and His Times*—Amos 1:1.
2. *The People and Their Sins*—Amos 6:4-7.
3. *The Lord and His Judgments*—Amos 7:10-15.

KEY WORD ANALYSIS

(1) "Earthquake" (1:1). It must have been a tremor of great destructive force for Amos to date his prophecy from it. It probably had social and economic consequences powerful enough to make it equivalent to our saying "two years before the depression."

(2) "Beds of ivory" (6:4) is more than a figure of speech. Lavish appointments for Israel's kings had been introduced by Solomon and continued by Ahab. The beds may have been inherited by Jeroboam as palace furniture. They were actually inlaid with ivory; archaeology has uncovered such. It is a symbol of luxurious living. Each civilization leaves the stark evidences of its decadence for its posterity to examine.

COMMENTARY ON THE PRINTED TEXT

1. *The Prophet and His Times* (Amos 1:1).

The simple pastoral life which Amos lived kept him aware of the God he served. The cities of Israel were to his sensitive, unspoiled and rugged spirit veritable hotbeds of vice. As he carried his wool and fruit to the city markets he had probably inwardly seethed at the luxury and degeneracy that met his eyes.

If he prophesied in the days of Uzziah and Jeroboam it would date him some time between 790 B. C. (Jeroboam's accession) to 750 B. C., when this reign ended. A period of great material prosperity, it was also a period of excessive vice and wanton luxury.

2. *The People and Their Sins* (Amos 6:4-7).

Laziness and luxury are bedfellows. Amos put his finger upon the heart of Israel's degeneracy—her heart was corrupted by prosperity. What a symbol of our day! The priest nation had become a proud nation. Instead of sanctifying God's name they were neglecting it. Material prosperity had made God dispensable to their living. Riches had undermined holy resolution. The ensuing description is an easily understood picture of soft, careless living such as characterizes an overprosperous people.

The greatest indictment of the prophet was upon the compassionless hearts of the chosen nation. Doom was already decreed by an angry God. The first in privilege would be the first in judgment for wasting it.

This is a spiritual law demonstrable in all ages of history. Since their belly was their god, God took away their banqueting. Men who live to eat die from spiritual starvation.

3. *The Lord and His Judgments* (Amos 7:10-15).

Amos' denunciatory preaching aroused the court priests of Samaria. Israel's religion was little more than Baalism in the name of Jehovah—a cross between paganism and solicitation to God.

Amaziah, the representative of a corrupted religion, withstood Amos and tried to scare him out of the country. He tried to cause Jeroboam to look upon it as an act of personal treason. When soft sinners cannot bear the oracle of the prophet he is to be congratulated.

Although judgment for the nation and its king were part of the oracle, had Amaziah been a man of God he would have endorsed it. Rather he accused Amos of defying royal religion and trespassing on royal precincts. But men cannot escape their religious heritage by glossing it over with official immunity. Amos represented God's point of view. It was neither flattering nor revocable.

Amos claimed no priestly or prophetic heritage. He was merely God's ordained messenger of the hour. He possessed the two indispensable qualities of prophecy—indignation against evil and an awareness of God's holiness. God took him as he followed the flock. He was a man who was living in God's love and doing his work with devotion and determination. Had Amos gone to Samaria on his own he would not have stayed long.

HELPFUL HINTS FOR LESSON PREPARATION

Teach this lesson in its geographical setting. Amos as a shepherd wandered in the wadies of southern Judaea, probably in the area of the Dead Sea. His call took him north into the capital of Samaria in Israel. He was an invader, a usurper. The religion of the north and south had little in common. Jeroboam had made Jerusalem unpopular to his people; Baal worship was more popular.

Seventh-day Adventism

(Continued from page 4)

. . . The condition of eternal life s now just what it always has been –perfect obedience to the law of God" *(Steps to Christ,* pp. 65, 67).

I should hasten to add that when we say the Scriptures contradict this proposition of Seventh-day Adventism we do not imply that the moral law of God has been rescinded or done away.

The Law serves two specific purposes in our time, just as it always has since the fall of Adam. The first is that it leads us to a knowledge and conviction of sin. Paul said, "I had not known sin, but by the law." Again Paul said that the Law is a "schoolmaster to bring us unto Christ." So the catechism asks the question: "Whence knowest thou thy sin?" And the answer is, "Out of the law of God." That is the first function of the Law: to lead us to a knowledge and conviction of sin.

The second function of the Law, now as in all ages, is to act as signposts along the way of life for the believer. After all, the moral law was fabricated into the structure of the universe. It is a part of the warp and woof of creation. The Law is grounded in the righteous nature of God. Therefore it is like a light shining in the darkness, leading us on to godliness and Christlikeness.

But the Law never saved anyone. Therefore we point to two obvious errors in the proposition of Mrs. White and the Seventh-day Adventists. The first is that salvation was never attained by the keeping of the Law. One cannot read the whole of Scripture without realizing that no man in all the history of the world ever received salvation by the keeping of the Law. The Old Testament people of God received their salvation by faith in the Messiah who was to come, just as New Testament Christians receive their salvation by faith in the Son of God who did come to lay down His life upon the cross. One needs only to read the eleventh chapter of Hebrews to be assured of this fact: "By faith Noah . . . By faith Abraham . . . By faith Isaac . . . By faith Moses . . . ," and so on throughout the roll of the saints of the Old Testament. *(To be concluded next week)*

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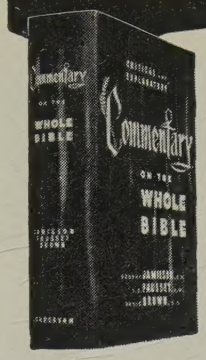

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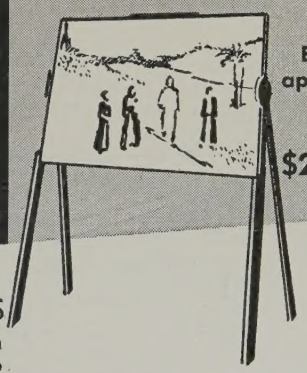

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Tribes of Viet Nam missionaries in conference

Healthy Development of Tribes Churches

MISSIONARIES of the Tribes of Viet Nam field assembled in annual conference at Dalat noted a heartening development in the tribal churches.

● The district officers are inspiring the churches to work together. Church leaders are making the conferences a genuine expression of the vision God has laid upon their hearts and a means of coördinating their efforts. Steady progress also is being made toward complete self-support.

● Quietly the Holy Spirit is touching the hearts of men and women and the number of believers is growing. During the past year workers visited fifty-eight Ma villages. Previous to this time eleven of these were untouched. The total number of converts baptized during the year was 491. These believers are from three different language groups: Raday, Jarai and Koho.

● The total enrollment for the two central Bible schools was seventy-five men and fifty-nine women. There were ten graduates at Dalat and five at Banméthuot. Among the latter were the first two students from the Jarai tribe.

● Bible portions and printed teaching helps are proving to be a great aid in the Bible schools. The Gospel of Luke and the Book of Acts have been printed in Raday, and the Gospels and the Acts are now being published in Koho.

● Many leprosy patients are being treated at Banméthuot, but there is a shift in emphasis to settling the patients in villages where they can support themselves and still receive supervised treatment from the leprosarium staff. At the leprosarium three new buildings have been completed: a hospital, a nursery for the new babies of patients and a warehouse. At the Dalat tribes center the cement foundation for a clinic building has been poured.

● Two couples are studying the language preparatory to work among the Bohnar and Stieng people.

● Plans for the year ahead call for advance into the untouched tribal areas just south of the seventeenth parallel among the Jeh, Bru and Katu tribes. Communist influence is strong there, but the time is ripe and messengers of the gospel must not delay. The churches and the Mission are counting on strong prayer support in this difficult undertaking.

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